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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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SOCIALISM AND THE SECOND ADVENT.

IT is a noteworthy fact that nearly all the socialistic movements which claim to have a religious basis are founded on some doctrine of the Second Coming of Christ. Wm. Hepworth Dixon has shown in one of his works that this is true of the Ebelites in Germany and Princeites in England, and that their founders regarded themselves and are regarded by their followers as second appearances of Christ. There are probably socialistic movements in other parts of Europe based on the same idea; and at least two of our American Communities of European origin may be included in the same list. Thus the speedy coming of Christ is the central doctrine of the Rappites who came from Germany. "Father Rapp," says Nordhoff, "firmly believed that he would live to see the wished-for appearance of Christ in the heavens, and that he would be permitted to present his company of believers to the Savior whom they endeavored to please with their lives. So vivid was this belief in him, that it led some of his followers to fondly fancy that Father Rapp would not die before Christ's coming; and there is a touching story of the old man, that when he felt death upon him at the age of ninety, he said, 'If I did not know that the dear Lord meant I should present you all to him I should think my last moments come.' These were indeed his last words. To be in constant readiness for the reappearance of Christ is one of the aims of the Society; nor have its members ever faltered in the faith that this great event is near at hand." Ask any of them to-day what is their chief aim and hope, and they will answer, "To see Christ's glorious appearing."

The Shakers who came from England, make if possible, still more account of the Second Coming of Christ. Ann Lee, their founder, is regarded by them as the Second Advent. This idea permeates all their writings. They call themselves the Church of the Second Appearing, the Millennial Church, the Church of Christ; and have printed many books full of argument and testimony in support of their doctrine.

The Perfectionists of Oneida and Wallingford also make much account of the Second Coming of Christ; but their doctrine puts that event in the past; they believe that Christ's everlasting Kingdom began 1800 years ago in the invisible world, and that its extension into this world will take place as fast as society here is prepared for its principles and institutions.

But the idea of the Second Coming and Christ's Kingdom has not been confined in its work among the Socialists to the nominally religious Communities. It inspired those who became leaders in the great movement of Fourierism in this country. The first notice we find of the Brook Farm Community is in an article published in *The Dial* of October, 1841, entitled "A Glimpse of Christ's Idea of Society," which is full of the idea of Christ's Kingdom and of his Second Coming. Thus:

"The Kingdom of Heaven, as it lay in the clear spirit of Jesus of Nazareth, is rising again upon vision. Nay, this Kingdom begins to be seen not only in religious ecstasy, in moral vision, but in the light of common sense, and the human understanding. Social science begins to verify the prophecy of poetry. The time has come when men ask themselves what Jesus meant when he said, 'Inasmuch as ye have not done it unto the least of these little ones, ye have not done it unto me.'

"No sooner is it surmised that the Kingdom of Heaven and the Christian Church are the same thing, and that this thing is not an association outside of society, but a reörganization of society itself on those very principles of love to God, and love to man, which Jesus Christ realized in his own daily life, than we perceive the day of judgment for society is come, and all the words of Christ are so many trumpets of doom. For before the judgment-seat of his sayings how do our governments, our trades, our etiquettes, even our benevolent institutions and churches look? What Church in Christendom, that numbers among its members a pauper or a negro, may stand the thunder of that one word 'Inasmuch as ye have not done it to the least of these little ones, ye have not done it unto me?' And yet the Church of Christ, the Kingdom of Heaven, has not come on earth, according to our daily prayer, unless not only every church, but every trade, every form of social intercourse, every institution political or other, can abide its test. * * *

"One would think from the tone of conservatives, that Jesus accepted the society around him, as an adequate framework for individual development into beauty and life, instead of calling his disciples 'out of the world.' We maintain, on the other hand that Christ desired to reörganize society, and went to a depth of principle and a magnificence of plan for this end, which has never been appreciated, except here and there, by an individual, still less been carried out. * *

"There *are* men and women, who have dared to say to one another, Why not have our daily life organized on Christ's own idea? Why not begin to move the mountain of custom and convention? Perhaps Jesus' method of thought and and life is the Savior—is Christianity! For each man to think and live on this method is perhaps *the Second Coming of Christ.*"

The Brook Farm Community in the course of its career experienced a conversion to Swedenborgianism, but that by no means obliterated from it this original conception of Christ's Kingdom. Indeed, Swedenborgianism claims in its practical embodiment to be a manifestation of Christ's Second Advent—calling itself the New Jerusalem Church.

In the address and writings of the prominent advocates of Fourierism the same idea continually crops out. Thus at the great National Convention held in New-York, April, 1844, an Address to the people of the United States, reported by Parke Godwin, was adopted, which contains the same grand conception of Christ's Kingdom and his glorious appearance. It talks "of the establishment of the Kingdom of Heaven upon earth." It seeks to give new force to the words—"Thy kingdom come, thy will be done on earth as it is in heaven." It declares that it is "in harmony, in associative unity, that God will manifest to us the immensity of his providence, *and that the Savior will come according to his word in all 'the glory of his Father;'* it is the Kingdom of Heaven that comes to us in this terrestrial world; it is the reign of Christ." The same thought is present in some of the speeches which have been preserved of that memorable convention. Thus Wm. Henry Channing says, "Who are we, that we should have the honor of giving our lives to this grandest of all possible human endeavors, the establishment of universal unity, of *the reign of heaven on earth?*"

This review we think abundantly proves the truth of our position, that most of the Socialistic movements in this country and Europe are based on theories pertaining to the Second Coming of Christ. The question naturally arises, What vital connection is there between that great event and Socialism? There evidently is a connection like that which exists between Socialism and the great transaction of the Day of Pentecost. That transaction has given impulse to Socialism in a two-fold way. In the first place, it has had a great effect upon the intellect of humanity, modifying all its theories of social organization and reörganization; and, secondly, it must be recognized that there was on the Day of Pentecost a powerful influx from the spiritual world into the very heart of humanity, which has been from that time to the present a persistent force positively attracting men toward Communism. So the Second Coming has in like manner affected the theories and experiences of men. Alpheus Crosby, professor of Philology in Dartmouth College and the first Greek scholar of his time, in his treatise on the Second Advent, has shown how the expectation of the immediate coming of the Messiah modified, in the case of the early Christians, all their theories in respect to property, conditions in life, forms of government, and even in marriage, and made them theoretical Communists, and practical Communists so far as their circumstances would permit; in short, produced substantially the same results that the same expectation has produced on great numbers during all succeeding generations. And the fact must also be recognized that there is a positive afflatus or power connected with the hope of the Second Coming, which, like that of the Day of Pentecost, is constantly attracting men toward practical Communism. It is assumed both by those who believe the Second Coming has already taken place, and by those who regard it as yet future, that Christ is seeking to introduce his kingdom into this world, and is approaching it for this purpose. As the magnet in its approach to iron-filings sets them in motion, so the magnetism of Christ's incoming kingdom excites interest in Communism, revivals, and the new state of things which is sure to result from the introduction of that kingdom.

THE principle of *mediumship* is very broad and deep, and its applications will develop and multiply as fast as human nature becomes refined. It is recognized in genius of every kind now. The poet invokes his muse. Donizetti writes himself "The finder of many melodies." Napoleon trusts his star. "Uncle Tom's Cabin" was born of prayer. Great discoveries are flashed into the mind of the seeker, etc., etc. But it is not in high art alone—if we watch we shall see mediumship in different forms all around us in plain every-day life; that is, we shall see certain persons surrounded by certain "manifestations" of which they are the cause. Their influence is out of all proportion to what they say and do—it

is atmospheric—it is like contagion. I have known persons whose presence and association were attended with misfortunes and fatalities; not that they were consciously active in these manifestations around them, but it was the nature of their mediumship. I have known other persons who were just as involuntarily mediums of good luck, sunshine and happiness to all within the radiation of their life.

Observe the influence of different persons on children, to make them quiet and well-behaved, or to make them restless and disorderly. It is not in the will of the persons so much as in their mediumship. So in life every-where. If you see phenomena, whether moral or physical, you may be sure there is a medium in the circle—a Jonah or a Paul aboard. Who shall say there are not mediums powerful enough to affect the sensations of a great population or even a nation, and that, without being conspicuous in the public counsels or being extensively known? R.

CORRESPONDENCE.

[We have received the following note from the publishers of the *International Review*, in reply to our remarks on uncut magazines:]

New York, Nov. 16, 1876.

Editor American Socialist:—

We have read with interest your commendation of the last No. of the *International Review*, and as you have called attention to the custom among publishers of sending out their periodicals with uncut edges, we trust you will permit us to say also, in your columns, that subscribers as a rule prefer their magazines uncut, for the reason you mention, of bringing them in shape to bind without skimping the margins. It is as you say, but little trouble to trim the edges, and we prefer to do so. Still we believe that readers pay us a higher compliment when they are willing to cut their leaves to read, than when all the work has to be done for them, beforehand.

We are, dear sir, Respectfully Yours,

The International Review.

A. S. Barnes & Co., Publishers.

Nov. 20, 1876.

Dear Am. Socialist:—The editorial correspondence of W. A. H. in relation to existing Communities has a deep interest for me; but as I read I find questions I do not understand and cannot solve. 1st, why have nearly all of the Communities (the Shakers included), prospered in members and close adherents till they were rich, and then suffered a decline? Why don't they advance?

2. They seem to have a tendency to drift away from the "desire of their souls"—happiness, goodness, love, —toward wealth, position, isolation; or, in other words, a tendency to the greatest good to the least number, and not a distributive benevolence—they bestow their vast wealth of Christian love and material aid on a selected and chosen few.

3, and last—Why is the sexual-love question warping individuals and Communities?

In our little Community of a dozen members—noted free-lovers in former years,—the tendency has been and is now to celibacy. One woman among us is much like that odd genius in Minnesota who publishes a paper three by five and poor in type. She means to live as a Shaker, believing in a kind of burnt-out virtue. The drift of the entire family, including myself, is toward exclusiveness. I am not able to divine why this is so, and yet I see and feel and know that we do not carry out our original designs.

I wish all the different Communities would write for the American Socialist; they don't seem to "give down" as you first proposed; if they were all represented it would be pleasing.

Too much tobacco and political smoke keep us blinded to better things.

Respectfully yours, O. C. H.

Pekin, Niagara Co., N. Y.

ASSOCIATION.

Man is a gregarious animal, and the unions he has made with his fellow men may be classified as follows:

1. Home, club, hotel.

2. Firms, banking, insurance, manufacturing, carrying and trading companies.

3. Churches, moral, secret, literary, social and reforming societies. (Thus far in the scale, wealth and "respectability" hold the chief place. Next are the organizations of the poor men; and fifth and last, we have Government, in which, in this country, every man, rich or poor, is free to make his own place).

4. Trade-unions, coöperative societies, associations and communities.

5. Political parties, government, military and police, post-office, school, prison, workhouse, insane asylum, hospital.

Of course this enumeration may be almost indefinitely extended by sub-divisions, but my aim is to show compactly and fairly the general features of Association. Now, if I understand the object of the conductors of the American Socialist it is to reduce all these forms of union to the simplest and the best, somewhat as follows: —Man, Woman, Marriage, Community—the final stage to be the true church, the business company and the government. In other words, that the Community we are to look for is a permanent family, good enough to be a church, and strong enough to do business and govern itself, thus making unnecessary work of our present social machinery by giving us better results with fewer and, in the end, simpler organizations.

But when I recall the little I know about Socialism, I think I have got, First, a good deal of *How-not-to-do-it.* Second, when I see your spiritual strength and material weakness, pardon me if I ask *How-came-you-so?* Third, allow me to ask *How-will-you-do-it?*

As I glance over the list I have made above, for the proper place in which to set a graft from the tree of the higher life or even *the higher law*, is it not a little discouraging? Have we not got to make a new departure if we would have true germs of reform springing up all about us as every true religious movement always has and always must? Suppose you have the graft of the true church, are not the two things now to find the proper places in which to set them, then do the engrafting thoroughly and wait patiently and prayerfully for the moving of the waters? It seems to me that Socialism has got to grow. The germs must be carefully selected and engrafted upon vigorous human stock—the young and thrifty. I can see no hope in my classification except under the one head, "school." This is not a new idea in your columns, but can we not concentrate upon that point and compare notes on the kind of educational institutions we need for our purpose, and the best method of cultivating Socialism, and the preliminary steps? As a father of a young and growing family, these are subjects of the deepest interest to me. Como.

Boston, Nov. 18, 1876.

THE "CRITICISM-CURE."

From the *Tribune.*

There is no end to the invention of special cures for all ills that afflict the human body. Water, mud, whey, cider, red-pepper, galvanism, hunger, have their devoted advocates. The grape-cure has taken possession of whole districts in the Tyrol, Switzerland, and France: in Russia the koumiss-cure was established a few years ago—*koumiss* being the fermented mare's-milk which the Tartars tipple; and the whiskey-cure is a sovereign remedy for chills and fever in many parts of the West and South. There was a petroleum-cure as long as the substance remained scarce: there was a tobacco-cure when the weed was first introduced into Europe: there will probably be, erelong, a eucalyptus-cure. As cundurango goes down, coca comes up. Every new mineral spring cures every thing for a time, after which it seems to grow tired of the work, and cures nothing.

The latest discovered medical agency is the most marvelous of all, and for that reason it ought to be very popular. But there are difficulties in the application which will interfere with its general use. The "Criticism-Cure," as it is called in a work published at the office of the American Socialist, at Oneida, in this State, is in all respects the most advanced of those Perfectionistic ideas which have emanated from the Community there. The habit of "Mutual Criticism," it appears, was adopted by a secret society of theological students, who were in training for missionaries at Williams College, in 1808. A similar society was afterward formed at Andover, and both these associations existed for 30 or 40 years—if, indeed, they are not still in existence. Various clergymen testify to the benefits derived from mutual criticism of character, although they frankly admit that it occasioned much spiritual suffering. The Oneida "Perfectionists" acknowledge their indebtedness to Congregationalism for the invention of the habit, which has long been strictly followed in their Community. Only recently, however, have they discovered the miraculous power of criticism as a remedial agent in disease.

A claim which strikes at the roots of all physiological science of course necessitates new laws. Accordingly, the author of the work says: "The theory of disease which this remedy adapts itself to is, that disease originates not in the blood, nor stomach, nor nerves, but *in the spirit;* and that a decisive operation there affects the whole system." Certainly: nothing could be plainer. Now, let us see how this "decisive operation" is performed. We are told that whenever a man or woman is attacked with any disease, he or she sends for "a committee of persons" to come and criticise. "The result, when administered sincerely, is almost universally to throw the patient into a sweat, and to bring on a reaction of his life against disease." When diphtheria made its appearance in the Oneida Community, three of the first cases proved fatal. The infection spread until 112 persons were attacked: then, the ravages of the disease were suddenly arrested by Criticism—or, rather, by Criticism and Ice, though we are not informed how the two were combined. "An investigation showed that not one out of the 59 cases of clear diphtheria, treated with ice and criticism, was lost." One of the patients gives his testimony as follows: "Being no better at night, but rather worse, I sent for a committee. Their criticism immediately threw me into a profuse sweat, till I felt as though I had been in a bath; and before the committee left the room, my headache, backache, and fever were all gone. The criticism had an edge to it, and literally separated me from the spirit of disease that was upon me."

If the new theory should be well founded, we may soon expect to see the land covered with societies for mutual healing. When a man falls ill he will not send for a physician, but for a committee of candid friends, who will be only too happy to utter the unpleasant truths which are forbidden by the conventionalisms of a healthy society. Women will recover first, on account of the sharper criticism and the more immediate reäction. Then, Messrs. Stuart Robson and Bret Harte, instead of fiercely resenting dramatic criticism, will write letters of gratitude for relief from headache and indigestion. In fact, many features of our present society would be totally reversed. Let Criticism once be adopted as a curative agent, and "children will cry for it." The musical, artistic, or literary genius, who now, in ignorance of his nature, writhes at the words which doubt his perfect performance, will read them over and over with eyes moist with hope, and body dripping with perspiration. Who will say, indeed, that Tupper has not long ago discovered the secret? What else gives him such a hale and sparkling old age, and such imperturbable serenity of mind? The German author, Immermann, in his "Münchausen," makes one of the characters, who yearns for total candor of speech, exclaim: "Will the day never come when the German man may say to his German brother 'O, thou ass!'" Verily, the day may come, if the Oneida "Perfectionists" are right, when such epithets shall be prescribed in place of pills and other detergents,—when the private opinion, which we now so carefully conceal through fear of exasperating our brother, shall be joyously hurled in the teeth as our nearest Christian duty.

*TRANSCENDENTALISM IN NEW ENGLAND.**

VI.

To Socialists the most interesting part of Mr. Frothingham's book is that in which he tells the story of Brook Farm. His account is one of the best yet given. A wonderful charm is connected with all the fortunes and memories of that unique experiment in Socialism. This is due to the character of the persons engaged in it, for one thing; to its purely American origin, for another; to its remarkable influence upon its members, and through them upon American life, most of all. It was a blooming out of innate possibilities in New England life and civilization, that came with the May Flowers in the spring of 1841; and that exhaled a social fragrance as fresh, sweet and unforgetable as the subtile perfume,

"Sweeter than Cytharea's breath,"

which came to the Pilgrims from the strange and beautiful flower hidden among the wooded and leaf-carpeted hills of their new home. Theoretically, it was undoubtedly imperfect; practically, it may have had many defects; but it was an attempt, sweet and honest in its inception and purpose, to give expression in practical life of all that was best in Transcendentalism, and to bring to the front the supreme interests of the soul and man's higher nature. Brook Farm was New England life set to the music of human brotherhood. No wonder that the charm of romance and poetry lingers about its memory and inhered in all that it did.

We quote the most important paragraphs of Mr. Frothingham's account:

"Brook Farm, whereof it is not probable that a history

*"Transcendentalism in New England. A History." By Octavius Brooks Frothingham. New-York, 1876. G. P. Putnam's Sons.

will ever be written, for the reason that there were in it slender materials for history—though there were abundant materials for thought—was projected on the purest transcendental basis. It was neither European nor English, neither French nor German in its origin. No doubt, among the friends and supporters of it were some who had made themselves acquainted with the writings of St. Simon and Chevalier, of Proudhon and Fourier; but it does not appear that any of these authors shaped or prescribed the plan, or influenced the spirit of the enterprise. The Constitution explains sufficiently the project, and expresses the spirit in which it was undertaken. The jealous regard for the rights of the individual is not the least characteristic feature of this remarkable document."

CONSTITUTION.

In order more effectually to promote the great purposes of human culture; to establish the external relations of life on a basis of wisdom and purity; to apply the principles of justice and love to our social organization in accordance with the laws of Divine Providence; to substitute a system of brotherly coöperation for one of selfish competition; to secure to our children and those who may be entrusted to our care, the benefits of the highest physical, intellectual and moral education, which in the progress of knowledge the resources at our command will permit; to institute an attractive, efficient, and productive system of industry; to prevent the exercise of worldly anxiety, by the competent supply of our necessary wants; to diminish the desire of excessive accumulation, by making the acquisition of individual property subservient to upright and disinterested uses; to guarantee to each other forever the means of physical support, and of spiritual progress; and thus to impart a greater freedom, simplicity, truthfulness, refinement, and moral dignity, to our mode of life;—we the undersigned unite in a voluntary Association, and adopt and ordain the following articles of agreement, to wit·

ARTICLE I.
NAME AND MEMBERSHIP.

Sec. 1. The name of this Association shall be "The Brook Farm Association for Industry and Education." All persons who shall hold one or more shares in its stock, or whose labor and skill shall be considered an equivalent for capital, may be admitted by the vote of two-thirds of the Association as Members thereof.

Sec. 2. No member of the Association shall ever be subjected to any religious test; nor shall any authority be assumed over individual freedom of opinion, by the Association, nor by one member over another; nor shall any one be held accountable to the Association except for such overt acts, or omissions of duty, as violate the principles of justice, purity and love, on which it is founded; and in such cases the relation of any member may be suspended or discontinued, at the pleasure of the Association.

ARTICLE II.
CAPITAL STOCK.

Sec. 1. The members of this Association shall own and manage such real and personal estate in joint-stock proprietorship, divided into shares of one hundred dollars each, as may from time to time be agreed on.

Sec. 2. No shareholder shall be liable to any assessment whatever on the shares held by him; nor shall he be held responsible individually in his private property on account of the Association; nor shall the Trustees, or any officer or agent of the Association, have any authority to do any thing which shall impose personal responsibility on any shareholder, by making any contracts or incurring any debts for which the shareholders shall be individually or personally responsible.

Sec. 3. The Association guarantees to each shareholder the interest of five per cent. annually on the amount of stock held by him in the Association, and this interest may be paid in certificates of stock and credited on the books of the Association; provided that each shareholder may draw on the funds of the Association for the amount of interest due at the third annual settlement from the time of investment.

Sec. 4. The shareholders on their part, for themselves, their heirs and assigns, do renounce all claim on any profits accruing to the Association for the use of their capital invested in the stock of the Association, except five per cent. interest on the amount of stock held by them, payable in the manner described in the preceeding section.

ARTICLE III.
GUARANTEES.

Sec. 1. The Association shall provide such employment for all its members as shall be adapted to their capacities, habits, and tastes; and each member shall select and perform such operations of labor, whether corporeal or mental, as shall be deemed best suited to his own endowments and the benefit of the Association.

Sec. 2. The Association guarantees to all its members, their children and family dependents, house-rent, fuel, food, and clothing, and the other necessaries of life, without charge, not exceeding a certain fixed amount to be decided annually by the Association; no charge shall ever be made for support during inability to labor from sickness or old age, or for medical or nursing attendance, except in case of shareholders, who shall be charged therefor, and also for the food and clothing of children, to an amount not exceeding the interest due to them on settlement; but no charge shall be made to any members for education or the use of the library and public rooms.

Sec. 3. Members may withdraw from labor, under the direction of the Association, and in that case, they shall not be entitled to the benefit of the above guarantees.

Sec. 4. Children over ten years of age shall be provided with employment in suitable branches of industry; they shall be credited for such portions of each annual dividend as shall be decided by the Association, and on the completion of their education in the Association at the age of twenty, shall be entitled to a certificate of stock to the amount of credits in their favor, and may be admitted as members of the association.

ARTICLE IV.
DISTRIBUTION OF PROFITS.

Sec. 1. The net profits of the Association, after the payment of all expenses, shall be divided into a number of shares corresponding to the number of days' labor; and every member shall be entitled to one share of every day's labor performed by him.

Sec. 2. A full settlement shall be made with every member once a year, and certificates of stock given for all balances due; but in case of need, to be decided by himself, every member may be permitted to draw on the funds in the treasury to an amount not exceeding the credits in his favor for labor performed.

ARTICLE V.
GOVERNMENT.

Sec. 1. The Government of the Association shall be vested in a board of directors, divided into four departments, as follows: 1st, General Direction; 2d, Direction of Education; 3d, Direction of Industry; 4th, Direction of Finance; consisting of three persons each, provided that the same person may be elected member of each Direction.

Sec. 2. The General Direction and Direction of Education shall be chosen annually, by vote of a majority of the members of the Association. The Direction of Finance shall be chosen annually, by the vote of a majority of the shareholders and members of the Association. The Direction of Industry shall consist of the chiefs of the three primary series.

Sec. 3. The chairman of the General Direction shall be the President of the Association, and together with the Direction of Finance, shall constitute a board of Trustees, by whom the property of the Association shall be held and managed.

Sec. 4. The General Direction shall oversee and manage the affairs of the Association, so that every department shall be carried on in an orderly and efficient manner.

Sec. 5. The departments of Education and Finance shall be under the control each of its own Direction, which shall select, and in concurrence with the General Direction, shall appoint such teachers, officers, and agents, as shall be necessary to the complete and systematic organization of the department. No Directors or other officers shall be deemed to possess any rank superior to the other members of the Association, nor shall they receive any extra remuneration for their official services.

Sec. 6. The department of industry shall be arranged in groups and series, as far as practicable, and shall consist of three primary series; to wit, Agricultural, Mechanical, and Domestic Industry. The chief of each series shall be elected every two months by the members thereof, subject to the approval of the general Direction. The chief of each group shall be chosen weekly by its members.

ARTICLE VI.
MISCELLANEOUS.

Sec. 1. The Association may from time to time adopt such by-laws, not inconsistent with the spirit and purpose of these articles, as shall be found expedient or necessary.

Sec. 2. In order to secure to the Association the benefits of the highest discoveries in social science, and to preserve its fidelity to the principles of progress and reform, on which it is founded, any amendment may be proposed to this Constitution at a meeting called for the purpose; and if approved by two-thirds of the members at a subsequent meeting, at least one month after the date of the first, shall be adopted.

"From this it appears that the association was simply an attempt to return to first principles, to plant the seeds of a new social order, founded on respect for the dignity, and sympathy with the aspirations of man. It was open to all sects; it admitted, welcomed, nay, demanded all kinds and degrees of intellectual culture. The most profound regard for individual opinion, feeling and inclination, was professed and exhibited. Confidence that surrender to the spontaneous principle, with no more restriction than might be necessary to secure its development, was wisest, lay at the bottom of the scheme.

"It was felt at this time, 1842, that, in order to live a religious and moral life in sincerity, it was necessary to leave the world of institutions, and to reconstruct the social order from new beginnings. A farm was bought in close vicinity to Boston; agriculture was made the basis of the life, as bringing man into direct and simple relations with nature, and restoring labor to honest conditions. To a certain extent, it will be seen, the principle of community in property was recognized, community of interest and coöperation requiring it; but to satisfy the claims and insure the rights of the individual, members were not required to impoverish themselves, nor to resign the fruit of their earnings.

"Provisions were either raised on the farm or purchased at wholesale. Meals were eaten in 'common.' It was the rule that all should labor—choosing their occupations, and the number of hours, and receiving wages according to the hours. No labor was hired that could be supplied within the Community; and all labor was rewarded alike, on the principle that physical labor is more irksome than mental, more absorbing and exacting, less improving and delightful. Moreover, to recognize practically the nobility of labor in and of itself, none were appointed to special kinds of work. All took their turn at the several branches of employment. None were drudges or menials. The intellectual gave a portion of their time to tasks such as servants and handmaidens usually discharge. The unintellectual were allowed a portion of their time for mental cultivation. The benefits of social intercourse were thrown open to all. The aim was to secure as many hours as practicable from the necessary toil of providing for the wants of the body, that there might be more leisure to provide for the deeper wants of the soul. The acquisition of wealth was no object. No more thought was given to this than the exigences of existence demanded. To live, expand, enjoy as rational beings, was the never-forgotten aim.

"The Community trafficked by way of exchange and barter with the outside world; sold its surplus produce; sold its culture to as many as came or sent children to be taught. It was hoped that from the accumulated results of all this labor, the appliances for intellectual and spiritual health might be obtained; that books might be bought, works of art, scientific collections and apparatus, means of decoration and refinement, all of which should be open on the same terms to every member of the association. The principle of coöperation was substituted for the principle of competition; self-development for selfishness. The faith was avowed in every arrangement that the soul of humanity was in each man and woman."

(*Remainder next week.*)

'INVESTIGATION.'

The spirits are a-knocking,
The good, the bad, and all;
The people, they are flocking
At every wizard's call.
'We should inquire—investigate,
Be open minded'—so they prate
In-ves-ti-ga-tion—gation,
O that's the word, of late!

A chicken, that had warning
To look not in the well,
Its mother's mandate scorning,
Flew up, peeped in, and fell.
'Twas drowned, 'tis true—a sorry fate,
But chickens must 'investigate.'
In ves-ti-ga-tion—gation,
Oh that's the word, of late!

His meat and self reflected,
The dog saw in the Lake;
He plunged, the cheat detected,
But lost his precious steak.
The mystery of its imaged mate
He did indeed 'investigate.'
In-ves-ti-ga-tion—gation,
Oh that's the word, of late!

Around a candle flying,
The moth in flame is wrapt;
Around a morsel prying,
The cautious mouse is trapt.
The luring light, the fatal bait,
Why should they not 'investigate?'
In-ves-ti-ga-tion—gation,
Oh that's the word, of late!

The tree of knowledge evil—
'Taste it—ye shall not die;
'Tis wisdom,' said the devil,
And man believed the lie.
The fruit was fair as yellow gold;
Man should 'investigate,' be bold!
In-ves ti-ga-tion—gation,
That was the word, of old!

—*Old Paper.*

THE RISING OF THE RIVER NILE.

From the London Times.

The Nile began to rise this year on the 1st of July—an average time, the same as in 1868, a day later than in 1870, and seven days before that of 1871, which notwithstanding its late commencement, made a good Nile of 23 feet $8\frac{3}{4}$ inches on the 28th of September, while that of last year made a very early start, but had only attained a height of 2 feet 6 inches on the 20th of July, while this year it had attained 7 feet. Last year's Nile attained a height of 23 feet $11\frac{1}{4}$ inches on the 22d of September, when it began to fall, and continued to do so till the water was let off from the reservoir of Upper Egypt, which refilled the river and increased the total rise to about 24 feet, 6 inches: but this is a sudden spurt of a rise which falls down again as suddenly as it has risen, and should not be reckoned in making a comparison of the value of each Nile as a fertilizer of Egypt; it is a sudden rise and a sudden fall, and not to be compared to the gradual rising and filling all the canals in the interior which requires time for its distribution; but, still, 23 feet $11\frac{1}{4}$ inches is a good Nile, and no one complains. However, it requires 25 feet for a proper Nile. There are thousands of acres within the banks of the Nile, what we might call foreshore, which are cultivated and pay taxes; they are seldom irrigated, because the Sheiks know that they are covered by the Nile every three years at least, and then they get one rich crop at least, at a very small outlay, and, perhaps, a fair crop the next, if the water has remained at a high level long enough to give time for the mud to settle. Sandy, dry, apparently worthless places become fruitful after such Niles, especially if they fill gradually, and give the Nile mud time to precipitate. The present Nile, though late in beginning to rise, rose well when it did commence, so that on the 10th of August it had attained the same height as that of last year—namely, 17 feet $3\frac{5}{8}$ inches, and bid fair to make the eighth good Nile in ten years, against the two bad ones of 1868 and 1873. It stopped rising on the 16th of August, and then fell and rose more or less without exceeding its late level, and then commenced again on the 7th of September to complete its rise. This intermittent stopping and rising again often occurs about this time. The Nile of 1870 stopped on the 24th of August and rested nine days; that of 1871 stopped on the 21st of August and rested twenty-five days; that of

1872 stopped on the 18th of August and rested twenty days; that of 1875 stopped also on the 18th of August and rested twenty days, and yet all these were good Niles. I say rested, but what is meant is, that the Nile fell and rose more or less, see-sawed down and up, but did not attain a greater height than the one it began to stop or go down at. This periodicity, or nearly so, may, perhaps, be due to the waters of the Blue Nile having become constant in their supply when the waters of the Sobat and all those tributaries of the Nile which enter it between the Equator and the tenth degree of north latitude arrive to swell the river and complete the total rise. The present Nile after commencing its rise on the 7th of September, continued to rise till the 28th, and finished off at a fine, full Nile of 25 feet $1\frac{7}{9}$ inches, much to the astonishment of old Egyptians, who have a tradition that if the Nile rises during the night of the 25-6th of September it will continue to rise seventeen days more, which it has refused to do for three years in ten. It is called El Saleeb, and it is said to have had its origin in ancient Egyptian astronomy; perhaps from their reckoning for their autumnal equinox, or with reference to the constellation of that name; be that as it may, El Saleeb and El Nukta are twin fables.

AMERICAN SOCIALIST.

THURSDAY, NOVEMBER 30, 1876.

☞ *Persons who send us manuscript and desire to have it returned in case it is not published, must in each instance mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.*

THE short article we copy into our present issue from the *New-York Tribune* on "The Criticism-Cure," will afford our readers some amusement. The writer with all his satire, gets pretty clearly before the *Tribune* audience these important facts: that the system of "Mutual Criticism" had its birth in a secret society of theological students who were in training for missionary labor at Williams College; that it was subsequently practiced at the Andover Theological Seminary; that various prominent clergymen have "indorsed mutual criticism of character, though they frankly admit that it occasioned much spiritual suffering;" and that as a remedial agent, in connection with ice, it has proved an effectual antidote against that fell destroyer, diphtheria.

THE London correspondent of the *New-York Tribune*, in a letter dated Nov. 11, calls attention to the fact that the great English author, John Ruskin, has copied into the last No. of his "*Fors Clavigera*," or "Letters to the Workingmen of Great Britain," an article from the 4th No. of the AMERICAN SOCIALIST on "The Future of Society"—one of the best articles, by the way, from the pen of G. W. Noyes. This was the most natural thing in the world for a deep thinker like Ruskin to do; but the *Tribune* correspondent objects to it because he has missed the good fortune of reading the AMERICAN SOCIALIST, and because he fears Ruskin's readers will "infer that American Republicanism leads straight down to Communism." His first objection can't well be helped unless he will take a little more pains to acquaint himself with American journalism, and for the other matter it is sufficient to say that the founder of the great paper of which he is correspondent, held to just the idea he so flippantly condemns, namely, that Republicanism leads up [not down] to Socialism. If he questions this statement, we refer him for proof to the files of the *Tribune* from 1842 and on for a few years, and to the 468th page of the "History of American Socialisms," copies of which he will find in London at the office of Trübner & Co., booksellers. There, in an account of a festival at the North American Phalanx, he will learn that Mr. Horace Greeley made an address "*illustrating the position that Association is the truly consistent embodiment in practice of the professed principles of our nation.*" Although a conviction of this truth has taken a pretty deep hold of the American public, it seems to have failed to reach some of the correspondents of our leading journals residing in foreign countries; but that is not very strange, and we will have patience with them. If Ruskin continues to publish extracts from the AMERICAN SOCIALIST in his "*Fors Clavigera*" we may reasonably expect that one of these correspondents at least, will soon have more correct ideas about American thought and philosophy.

COMMUNISTS, who have been through the universities, and have also participated in the home education of a Community, report that when business calls them to the college towns they feel that indefinably painful and uneasy sensation which is always produced by seeing human beings in abnormal conditions. The sight of college life, so far from being romantic and desirable, seems to them unnatural and repugnant. This feeling is noted in such a number of cases that it would seem to argue that the educating of young men in droves aloof from all home influences is far from being the final educational system of the future.

THE present state of political affairs in this country forcibly suggests the question whether the prevailing methods of choosing leaders and officers, from presidents down, ought not to be revised. The machinery and turmoil of National and State conventions, political campaigning and general elections, are becoming more and more unsatisfactory. They do not produce good government. They seldom put the best man in the right place. They appeal to the majority, and if the worst men are the most numerous, bad men are elected, bad laws and measures are originated and enforced. Right is discarded or oppressed; progress is obstructed; spiritual, moral and political barbarisms are propagated.

There are three methods of getting leaders: first by hereditary descent, or monarchism; second by majority election, or republicanism; third by inspiration, or appointment of God. Mankind in all ages have had the first; it is the general system of the Old World. In modern times the second has been extensively tried, and is the general system of the New World. Both have failed to meet either the ideal or the actual needs of human society. The third remains yet to be tried on the great scale. It has found place to some extent in the past, among Semitic nations. It was the back-bone of the Hebrew polity. The Bible is a record of its history. Moses was its most illustrious examplar. So far as the people of Israel were faithful to the Inspirational Law of Leadership their prosperity was unbounded; they were invincible; other nations fell before them or became their tributaries; internal peace and progress were universal. As they departed from that law came disasters, came idolatry and barbarism, came the stern and awful discipline of overthrow and servitude. Their whole history illustrates inspired leadership as the highest order of Government, and the practicability of its application to human affairs.

In the portents and troubles of the present political outlook, not only in this country but throughout the world, would it not be well for the American people, to examine the foundations of their governmental system, and relay them below the upheaving elements of revolution, below the reach of corruption or failure, in the everlasting permanence of Divine Inspiration? The tinkering of the electoral college, the change of election laws, will avail but little so long as we do not adopt sure ways of finding the heaven-equipped man, and undefeatable methods of putting him in his place and of keeping him there.

The inauguration of such an order of things is practicable. The same intelligent power that sent Moses from the mountain of Horeb to Egypt, and through him led Israel out through the wilderness journey to the entrance of Canaan; the same that by prophet hand selected and anointed David; that announced the birth of Christ, and made his career the central fact in human history; that came like a mighty rushing wind on the day of Pentecost, and ordained twelve obscure, uneducated men as the flaming heralds of truth and judgment, more potent than Roman Emperors; that at Antioch in the quiet *seance* of prayer said to the worshipers, "Separate me Barnabas and Saul for the work whereunto I have called them," and then led these mighty workers from one end of the Roman world to the other, converting men and laying the foundations of Christianity;—is as accessible to men to-day, as ready to meet their invitations for its help, guidance and conquering energy, as in the old days of historic manifestation. It broods over the world forever; and whenever the right conditions of receptivity are presented to it, acts with all its ancient power. If the American people will turn their political conventions, legislatures and congresses into *seances* like that at Antioch, and wait before the invisible world for guidance and inspiration, they will find the Holy Spirit present with them, as a practical governmental head, potent with all its gifts of apostleship, prophecy, teaching, miracles, healing, help, utterance, and *government;* ready to show them whom to "separate" for leaders and officers and what measures to adopt. Among all other plans why not try one of this sort?

IN suspense. Here in the United States forty millions of people are anxiously inquiring, "Who is to be our next President?" And the decision hangs upon a mere thread, as it were—a few votes "counted in" or "out." In the East nations are awaiting the word which at any moment may precipitate a war that shall change the map of continents. Millions, again, are watching the great trial of Spiritualism going on in England, and a long suspense is likely to precede the final verdict. Socialism, too, is passing through its day of suspense, with brightening prospects of a future filled with grand achievements. Patience is a prime virtue just now, every-where.

COMMENTING on the recent Martinez-Del Valle case, which has been made so conspicuons in the New-York dailies, the *Graphic* editor closes with the following:

"No substitute has yet been found for home. And every trial in which these abnormal relations are involved, emphasizes anew the importance of preserving all the sanctions and throwing all the safeguards around the hearthstone, which is the central point in the world's civilization, the shrine of human love and human hope."

Yes, HOME is all he says of it—it *is* the "central point in the world's civilization"—but has the isolated home succeeded in averting the "abnormal relations" which are so constantly disturbing society? Apparently not. We must await a differently organized home to accomplish this desired result; and our hope lies in the enlarged, perfected home. When the world is dotted with such homes, "breach-of-promise suits," "divorce suits," and the like, will be among past traditions, and HOME will indeed be the "shrine of human love and human hope."

COMMUNITY BUILDING.

NECESSITY OF GOOD LEADERSHIP.

I.

GOOD LEADERSHIP lies at the foundation of success in Community building. A thousand emergencies are sure to arise in the experience of every Community which will endanger its very existence unless there is both wisdom and power at its center. Simple democracy or the majority rule will not suffice, for under it the least worthy may exercise a controlling influence. There must of necessity be in every well-organized Community something answering to a court of appeals, whose decisions shall be final and end controversy. In the ordinary family this function is discharged by the father and mother. If they command the full confidence of their children their decisions on controverted points are received without murmuring. A Community is but an enlarged home, and must have a father and mother or leaders who command the confidence of the members to such an extent that their decisions will be accepted. Neither wise parents nor wise leaders will govern arbitrarily. There will be all needful consultation. General confidence cannot be retained without it. The necessity of free consultation is greater in a Community than in a common family, not only because of its greater numbers, but because there is not usually the wide difference in respect to age, experience, etc., between the members and leaders of a Community that there is between parents and children. But the importance of wise leadership is only enhanced by this fact.

It is remarkable how many persons there are who conceive themselves well qualified to manage Communities. Men who have failed as lawyers and doctors and ministers, and even as ordinary business men, will not hesitate a moment to undertake the superintendence of a large Community. We have no doubt that poor leadership was a more potent cause of failure in the disastrous campaign of Fourierism than any or all of those commonly assigned, such as poor land, lack of capital, inadequate numbers. Indeed, this is now acknowledged by some of the old leaders of that campaign. Thus one of the most eloquent advocates of Fourierism and a director in two of its experiments says, "none but high and commanding leaders could have reduced [the crowds who sought entrance into these experiments] to order, and such leaders they did not have;" and Horace Greeley, who in so many ways aided the Associations that were started, contributes this sketch of the class of persons who sought to control them: "These persons may have failed again and again and been protested at every bank to which they have been presented; yet they are sure to jump into any new movement as if they had been born expressly to superintend and direct it, though they are morally certain to ruin whatever they lay their hands on. Destitute of means, of practical ability, of prudence, tact and common sense, they have such a wealth of assurance and self-confidence, that they clutch the responsible positions which the capable and worthy modestly shrink from; so responsibilities that would task the ablest, are mistakenly devolved on the blindest and least fit. Many an experiment is thus wrecked,

when, engineered by its best members, it might have succeeded."

Our own experience and observation persuade us that it is utterly futile to undertake the establishment of Communities unless men can be found to lead them who have at least as much ability and intelligence as is required, for instance, in the successful management of a railroad or bank or large manufactory. They must also possess additional qualifications, which will be considered in a future article.

If proof be needed of the correctness of our generalization, that wise leadership is indispensable to the success of a Community, it is found in abundance in the experiences of the past. Let us see:

The Shakers have flourished longest—their first Community having been founded nearly a hundred years ago, and they are still in many respects prosperous. Now whatever criticisms are due to the Shaker system, it must be admitted that they have had able leaders. Not only were their original founders,—Ann Lee, James Whittaker, Joseph Meacham, and others—persons of superior character and ability; but no one can acquaint himself thoroughly with Shaker history without being convinced that the successors of the founders have also been generally well chosen, and indeed the present leaders of Shaker Societies are as a class superior men and women.

The Rappites rank second in the list in respect to longevity and general prosperity; and they too have been signally fortunate in their leaders. George and Frederick Rapp, the principal leaders at first, were as all accounts agree in stating, men of much culture as well as ability—the former excelling in religious earnestness and organizing power, the latter in artistic tastes and business skill. The present leaders of the society are also superior men.

Zoar—third on the list as to longevity—had at first an able leader in Joseph Baümeler. All interests prospered under his management. He left the Community in a state of harmony, thrift and progress. His well-intentioned successors have been less able, and the present condition of the Community shows it. Nordhoff, in noting the contrast between Economy and Zoar, calls attention to the extreme importance and value in such experiments of leaders whose ideas are in advance of the members.

Amana—fourth in respect to longevity, but first in point of numbers—has illustrated the advantages of good leadership in its migration, removals, harmony, and successes; but we have no sketches of Christian Metz and other leaders that give us any very definite idea of their fitness for leadership.

The Aurora Bethel Communities have a strong leader. He has done a great work in the founding, organizing and harmonizing of two Communities, though their condition in several respects show his lack of breadth and culture.

On the other hand, the Icarians had in their founder, Cabet, a talker and speculator, who was lacking in the essentials of practical leadership; and his army dwindled to scores. The Swedish Community of eight hundred at Bishop Hill, after the death of its first leader, was mainly controlled, especially in its business affairs, by a man who was sadly deficient in many important respects, if not unprincipled; and it ended disastrously. Robert Owen was much better calculated for exciting popular enthusiasm than for organizing and administering the working details of a Community; and New Harmony speedily broke into fragments.

Turning to the Fourier experiments we see that the longest-lived and most successful had the best practical leaders. Thus Brook Farm Community had George Ripley; The North American Phalanx, Bucklin and Sears; the Northampton Association such men as Samuel Hill; and of the Wisconsin Phalanx it is recorded that its principal originator and organizer, Warren Chase, retained the confidence of the members and stockholders throughout the experiment. But the greater part of the experiments had such leaders, doubtless, as are described by Horace Greeley in the passage already given from his "Recollections of a Busy Life."

The improvement in business which was manifest previous to the Presidential election, and which was expected to be still more positive afterward, has received a serious check from the delay in ascertaining the result. The detriment to some branches of trade is greater than to others, but all partake, to a certain extent, of the general stagnation which is the immediate consequence of the suspense attending the situation. It is thought that when the final decision has been obtained, there will be a revival of trade; but in the meantime the season is so far advanced that we can hardly hope for much business activity before spring. It would be an interesting matter for some statistician to calculate, in dollars and cents, exactly how much the late election has cost the country. According to our observation, it is the most expensive Presidential campaign in the history of the nation.

The Servian rebellion is practically a failure, the Serbs, according to the most trustworthy accounts, having shown a lamentable lack of patriotism and bravery. So far as Servia is concerned, the Turks are masters of the situation, and the conduct of the Servian troops in the struggle has not been such as to elicit any great sympathy for them or to justify interference by other powers, on the score of humanity alone. Russia will therefore be obliged to find some other pretext for the occupation of Turkish territory, if she decides to take that step, than a desire to help a brave and down-trodden people who are striving against odds for their freedom. That she will find an abundance of plausible reasons for such a movement, in Bulgaria and elsewhere, no one doubts; and there is no probability that the Servian collapse will have any effect to stay the operation of that manifest destiny which impels the Russian toward the Bosphorus.

The finest private collection of paintings in New-York city, that of John Taylor Johnston, is to be sold without reserve next month. The sale is caused by the financial embarrassment of Mr. Johnston, and is a regretful happening. The collection contains over three hundred pieces, and includes among its great ones Turner's "Slave Ship," Church's "Niagara;" Holman Hunt's "Isabella and the Pot of Basil;" Muller's "Roll Call of the Last Victims of the Reign of Terror;" Meissonier's "Soldiers at Cards." Cole's series of four pieces called the "Voyage of Life" is also in the collection. It would be a noble thing, for some of the rich men of New-York to buy the collection and make it the nucleus of a great Free Art Gallery.

An organized effort at African exploration is being made in Brussels, under the patronage of the King of the Belgians. It is proposed to examine the unknown country extending twenty degrees south from Soudan, and reaching from ocean to ocean. This part of Africa has been partly explored by Cameron and Livingstone, and it is supposed that Stanley is now traveling there; but much uncertainty yet hangs abut it, and the solution of several important geographical problems await its opening up. It is proposed by the Belgian Society to establish several posts of supplies, forming a line penetrating into the interior, between which communication can be kept open, and by means of which a connection can be kept up with the seaboard. This will give future travelers in that country an immense advantage over former explorers, who have had to take with them supplies for several years, and if by any means such material was lost, it could not be replaced except by sending to Europe for a new stock.

"The Fourth Waits," a story in the November *Atlantic Monthly*, by F. D. Millet, about the fortunes of four artists, each of a different nationality, who were sojourning and studying in Antwerp, pays the following tribute to Socialism:

"We were in the habit of living on the share-and-share-alike principle. The joint capital among us was always kept in circulation. When one had money and the others had none, and it suited our inclinations or the purpose of our study to visit the Dutch cities, or even cross the Channel, we went on the common purse. Share-and-share-alike in cases less pressing than sickness or actual want, may not be a sound mercantile principle, but where the freemasonry of mutual taste, united purpose, and common hardships bind friend to friend the spirit of communism is half the charm of existence."

The problem, How to get to the Pole, has been solved by a Frenchman, in a manner so simple and obvious that we are surprised that no one has thought of it before. Capt. Nares should have supplied himself with a balloon or two, and on arriving at his extreme northern point, should have overcome the remaining four hundred miles by aerial navigation. Three or four hours, with a suitable wind, would have been sufficient to traverse that distance, and the great mystery would have been a mystery no longer. A balloon, too, affords an admirable position for topographical observation; and an accurate map of the entire region might have been prepared from such a point of view, which would be of immense utility to the future navigator of the Arctic seas. Exactly how to get back again we are not informed; but we may presume that the same wind which wafted the air-ship to the pole, would continue to blow in the same direction till it landed it in Spitzbergen or Nova Zembla. We have no doubt that the next expedition will be fully supplied with the means of reaching the Pole in this way. If the wind should be so violent that the balloon could not stop, or if the region about the Pole should be of such a nature as not to afford a practicable anchorage, the æronauts could carry with them an adequate monument carefully prepared and suitably inscribed and drop it exactly upon the Pole as they passed over, where it would remain to demonstrate to all future generations that the great discovery had been actually made, and science had vindicated her supremacy over inert matter.

SOCIALISTIC EXPERIMENTS, ETC.

The Story of an Experimenter---New Telegraph Scheme---Eddy Manifestations.

[Editorial Correspondence.]

Ancora, N. J.

A singular settlement is Ancora. Vineland is remarkable for the advanced position of its inhabitants on all questions of society and religion; but Ancora is as much ahead of Vineland in this respect as Vineland is ahead of the rest of the world. Here one of the Eddy brothers holds nightly *séances* for the materialization of departed ones; here have been several small attempts at socialistic improvement; here still live those who think they have solved the world's profoundest problems. Dr. Haskell, who began the settlement, was a man of means and of noble purpose, and intended to found here a great industrial school. He purchased a large tract of land, erected buildings, etc., but fell into the hands of sharpers himself, and had to surrender most of his purchase. Upon his death, a few months ago, he left his property here in the hands of A. E. Newton, who will seek to carry out Dr. Haskell's plan, though possibly in a modified form.

Among the "Social Architects" at present residing here is Samuel T. Fowler, who claims, as the result of twenty-five years' study, aided by the spirits, to have perfected a social scheme which is adapted to both the visible and invisible worlds. His new form of society, which is already in operation on a small scale, is called the Industrial Public. His system is exceedingly complicated—too complicated for most persons to understand; and I cannot think it will ever be accepted by any large number of people. But when I reflect how general is the discontent with the prevalent form of society, and how intensely anxious many persons are to radically modify it, I feel very little inclination to ridicule any one's experiments in social architecture, even though they seem unwise. Their experiments, if of no other value, may be of service to those who in future are sure to experiment in the same field. And here I will give, as the most profitable thing I have found in Ancora, the story of one of its social experimenters:

His first attempt was to become a member of one of the established Communities. "Well I remember," said he, "how my heart sank when the denial came. I was young and knew little of religious creeds and dogmas, but I could comprehend the simple and loving nature of the founder of Christianity, and my heart yearned to live among those who were trying to practically do unto others as they would have others do unto them."

His second attempt was at least practical. A builder in the city of New Haven, he voluntarily paid two of his workmen, first twenty-five, then fifty cents a day, more than any one else in the city would have paid them; and after about a year he tried to induce them to quit the hireling system and the grab-game. "I proposed," he says, "that they and their families unite with me and mine, and we would continue the business, and never divide the profits, but all live together and enjoy them, and all be equals instead of 'boss' and 'Journeymen;' but their women folks thought they could not have freedom enough in such a close association, and so the thing 'fell through.'"

His next attempt was still more practical and serious. It occurred here in Ancora, and was made with a man who talked and wrote well, after a long correspondence and the slight acquaintance of a personal visit. "Much hunger for association," he says, "increased perhaps by having the precious morsel twice snatched from me when I reached for it, made me blind to many things I might have noticed under different circumstances. However, we agreed to unite our families under the name of the 'Spiritual Coöperative Company.' I closed my business in New Haven at great sacrifice and came here. According to agreement, I deeded all my property in New Haven to trustees and left the deed for record, ex-

pecting that when I arrived in Ancora the other party would do the same; but after he thought I was fixed past backing out, he began to talk as though he did not expect we would make deeds so soon. After paying notes and bills for him to the amount of $300, I overheard one day, while lying on the lounge in the parlor, his wife and daughter planning new dresses, a visit to Boston, etc.,—the expenses of which could only be defrayed out of my contribution to the common fund. That evening I requested a social meeting that we might understand one another better, and before it terminated the wife of my coöperator acknowledged she never had any faith in, or desire for association, and that she only consented to it to please her husband, knowing he would not be satisfied until he had had a trial. I concluded if the thing was only for a trial, and that I had got to pay for it in new outfits and traveling expenses, in addition to the prospect of laying out one or two thousand dollars for improvements on the land before it was deeded to the cause that was on trial, it would be best for me to withdraw from the trial early. The trustees quitclaimed back to me the property in New Haven, and experiment No. 3 came to its end in short meter."

He has made one or two other little attempts at association since he has been here; but when brought to the decisive point it was found that the parties were not prepared to stake their all for life in any movement, and no union was consummated. "I am yet," he adds, "in the 'common school' of life, and so far unsuccessful in reaching a 'select school.' People are so wrapped up in selfishness that they are blind to the good that is in store for them as soon as they comprehend that it is better to help each other than to grab from each other. I tell them they are like a lot of children turned loose in a storehouse filled with all the good things of earth; and that instead of all seeking to enjoy together the good things, they begin to grab and pile up and stand guard over their piles, so that none can enjoy what their good father, God, or mother, Nature, has provided for them."

Having given up all hope of forming close association with any one here in Ancora, our experimenter finally suggested the organization of a Home Telegraph Company, as a means of mutual acquaintance and improvement; and finding several young people who were desirous of learning the art of telegraphy he last summer put up a telegraph line from his house to the railroad station, one and a-half miles, and connected it with five different houses. Most of the young people in them are now able to operate and are daily improving, and they appreciate the line much. "Although we are scattered," he says, "yet we can sit in our own homes and converse with one another. I am satisfied that a Home Telegraph Company in every village would be an excellent thing; it would tend to keep young people at home, and would do much to save them from the temptations they are sure to fall into when they are compelled to go away from home for entertainment and company."

Mr. Caldwell has lost no interest in Socialism, on account of his abortive experiments; says he "would walk any distance inside of five hundred miles to meet those he could live in harmony with." I have given his story somewhat in detail, because it is a fair sample of that of hundreds of others. In this small place consisting of scattered houses, without a church or hotel or other conspicuous features of a village, there have been at least five attempts at social combination on a small scale—never exceeding two or three families. Only a few miles away Prof. Hamilton started his Millennial Fraternity, and I see from a recent advertisement in the AMERICAN SOCIALIST that "a new unitary movement" is beginning near Vineland, calling itself "The Republic of Industry." There are quite a number of similar socialistic experiments at the present time in other places. They are found in New Hampshire, Vermont, Massachusetts, New York, Minnesota, Kansas, Missouri, and I know not how many other States. Some of these small combinations have their monthly exponents, like the Friendship Community of Missouri. The experiments themselves are like drops of rain which precede a big shower.

While at Ancora I attended one of the Eddy *séances:* and I must say that I saw nothing which impressed me as being a genuine materialization; and came away from the *séance* with the conviction that the medium made all the personations of the evening. If this were indeed so, it of course proves nothing against the possibility of materialization. If there are a hundred counterfeits to every genuine bill, the value of the latter is not diminished—the necessity of "proving the spirits" is only emphasized. One of the strongest objections to the claims of the Eddys is that they refuse to submit to any tests, and get angry when they are suggested. The spirits have lately chosen here a band of twelve apostles, and commenced giving a series of private *séances* to them. The spirits promise much, saying they will soon have no lights for the circle-room, but will illuminate themselves so as to be seen by all; but says one of the apostles, "thus far these private *séances* are very much darker than the public ones, and the only illumination we have seen is a phosphorescent light upon the feet, and an occasional star or spot upon the forehead; and two of the apostles say they smelt brimstone when one of the spirits approached quite near. The suggestion of one of the apostles that a mosquito netting should be tacked up inside of the cabinet in front of the medium, was denounced by Wm. H. Eddy, the medium, in angry terms. He wanted no one to come to his sittings unless he had more confidence in him than to propose such a thing." But so long as there is confessedly a great amount of trickery on the part of professed mediums, the possessors of genuine spirit-power must put up with whatever humiliation is involved in submission to well-devised tests, for without them the claims of Spiritualism will never be generally allowed. W. A. H.

LITERARY AND PERSONAL BITS.

HARRIET Beecher Stowe is living in a pretty little cottage at Hartford, and is said to be as sprightly and full of enthusiasm as a bright young girl.

MISS May Alcott, daughter of the Concord Sage, is in London studying art. It was of her that Ruskin said, she was the only artist worthy to copy Turner.

EMERSON has a charming daughter who is said to be "the incarnation of common sense." Her father's biography will probably be written by her.

THE Emperor of Brazil is writing a book, to be called "Recollections of my Journey." It will be published in Portuguese, French, English and German.

CARLYLE is not a materialist. When his wife died the loss preyed upon him greatly; he was unable to sleep, and the chief comfort he found in his sleepless hours was in saying over and over again the Lord's Prayer.

A NEW poem, "Deirdré," has just been published in Boston. Scene, Ireland; heroine, a beautiful princess whose name is the title of the book. There is feasting and fighting, love and death, in the story, and in the telling, poetry is made, which meets Milton's requirement that it shall be "simple, sensuous, passionate."

THE publishers of *Scribner's Monthly* announce as among the attractive features of their new volume, a series of original and exquisitely illustrated papers of "Popular Science," by Mrs. S. B. Herrick. Two articles have already appeared from her pen on these subjects, showing remarkable clearness and felicity of treatment.

NOTHING in the line of fiction of late years has equalled George Eliot's "Daniel Deronda." The hero, "Deronda," is a Jew, and the pictures of modern Jewish life and character given in the book are of fascinating interest. The author, it is said, read or consulted more than a thousand books in preparing herself for the writing of this work. But she read many more volumes of human nature, before she drew Gwendolen, Grandcourt, Deronda, Klesmer, Mirah and Mordecai.

WHITTIER is 68 years old, quaint, kindly and refined, a Quaker, and faithful to his "thee" and "thou." Longfellow is 69; Lowell 57; Tennyson is thus described: He is 66 years old—a man still in his prime of thought and capacity for work. The only ill he is heir to is an annual hay fever. He is six feet in height, broad-shouldered and large-boned but not stout. His hands and feet are very large. His face is long and somewhat resembles that of Dante. His hair is long and very black, his complexion olive.

SCIENTIFIC ITEMS.

—The prolonged discussion over Mr. Crookes's Radiometer has resulted in the nearly unanimous decision that the cause of its movement is not light, as at first supposed, but the accompanying heat which produces reäctions between the heated surface of the vanes and the residual air contained within the instrument.

—Meteorologists are making a study of the subject of the scintillation of the stars in connection with changes of the weather. Scintillation increases invariably with the approach of rainy weather. Other atmospheric conditions have an effect on it and it is stronger on an average in the winter than in the summer. It is thought that a thorough investigation of the phenomena of twinkling will be of great use in predictions about the weather.

—The latest views of M. Leverrier on the intra-Mercurial planet are, that transits are likely to take place regulated by a period of about seventeen years. The only observations which agree closely with the past theory of the motions of Vulcan are those of Lescarbault in 1859, and Lummis in 1862. M. Leverrier says that the failure to observe the planet since those observations may be due to the fact that the period of transits had passed, and that Lummis saw nearly the last one in 1862. He concludes that we may expect a possible transit in the spring of 1877, on March 22d. There will be no other transit in the spring before 1885, and the nearest transit in the fall, according to their theory, will take place in 1881.

—The science of meteorology, in its application to the changes in the weather, is receiving a great deal of attention at the present time both at home and abroad. A great many theories have been suggested, which however, do not seem to help much in the solution of the general problem, How can we know the weather for several days in advance with certainty? A writer in *Nature* says:

"One of the great causes of the slow growth of meteorology is to be found in the long, laborious, and not unfrequently, unfruitful calculations necessary in seeking laws from great masses of observations. The results obtained, if the inquiry has been successful, may be expressed in a few figures, which may not appear to have the slightest practical value. Few men qualified to direct the lines, and to devise the methods of investigation have the time to devote to such ungrateful, and to a great extent mechanical, work. Hence the readiness with which speculative views, chamber theories, have been proposed instead, and these, when supported by men of talent, have made research to appear unnecessary or have thrown it into false channels.

"Meteorology, it appears to us, will be best advanced by neglecting at present all theories, unless as far as they indicate new objects of investigation; and by the devotion of qualified workers, each searching in his own way. Also it should not be forgotten that it may not be possible to tell, *a priori*, in what direction the laws are to be sought, on which satisfactory weather predictions may be founded. It may be in some connection between the variations of the earth's magnetism and those of our atmosphere that warnings which will outrun the telegraph may be found; or it may be in some apparently insignificant fact discovered in a neglected corner. All the knowledge we now possess in meteorology would be practically valueless for storm warnings but for the useless-looking experiment of Oersted with a magnetic needle and an electrical current."

—There are some curious variations in the pressure of the atmosphere on the various parts of the earth which are not yet well explained. There are two regions where there is a constant low barometer; viz., all the antarctic region south of 60 deg., and the area in the neighborhood of Iceland. The average pressure of the atmosphere all over the world varies in a marked way at different times, the cause of which is not yet known.

EXTRACTS FROM THOREAU.

I take it for granted, when I am invited to lecture anywhere—for I have had a little experience in that business—that there is a desire to hear what *I think* on some subject, though I may be the greatest fool in the country—and not that I should say pleasant things merely, or such as the audience will assent to; and I resolve, accordingly, that I will give them a strong dose of myself. They have sent for me, and engaged to pay for me, and I am determined that they shall have me, though I bore them beyond all precedent.

So now I would say something similar to you, my readers. Since *you* are my readers, and I have not been much of a traveler, I will not talk about people a thousand miles off, but come as near home as I can. As the time is short, I will leave out all the flattery, and retain all the criticism.

Let us consider the way in which we spend our lives.

This world is a place of business. What an infinite bustle! I am awakened almost every night by the panting of the locomotive. It interrupts my dreams. There is no Sabbath. It would be glorious to see mankind at leisure for once. It is nothing but work, work, work. I cannot easily buy a blank-book to write thoughts in; they are commonly ruled for dollars and cents. An Irishman, seeing me make a minute in the fields, took it for granted that I was calculating my wages. If a man was tossed out of a window when an infant, and so made a cripple for life, or scared out of his wits by the Indians, it is regretted chiefly because he was thus incapacitated for—business! I think that there is nothing, not even crime, more opposed to poetry, to philosophy, aye, to life itself, than this incessant business.

* * * *

If a man walk in the woods for love of them half of each day, he is in danger of being regarded as a loafer; but if he spends his whole day as a speculator, shearing off those woods and making earth bald before her time, he is esteemed an industrious and enterprising citizen.

As if a town had no interest in its forests but to cut them down!

Most men would feel insulted, if it were proposed to employ them in throwing stones over a wall, and then in throwing them back, merely that they might earn their wages. But many are no more worthily employed now. For instance: just after sunrise, one summer morning, I noticed one of my neighbors walking beside his team, which was slowly drawing a heavy hewn stone swung under the axle, surrounded by an atmosphere of industry—his day's work begun—his brow commenced to sweat—a reproach to all sluggards and idlers—pausing abreast the shoulders of his oxen, and half turning round with a flourish of his merciful whip, while they gained their length on him. And I thought, such is the labor which the American Congress exists to protect—honest, manly toil—honest as the day is long—that makes his bread taste sweet, and keeps society sweet—which all men respect and have consecrated: one of the sacred band, doing the needful, but irksome drudgery. Indeed, I felt a slight reproach, because I observed this from the window, and was not abroad and stirring about a similar business. The day went by, and at evening I passed the yard of another neighbor, who keeps many servants, and spends much money foolishly, while he adds nothing to the common stock, and there I saw the stone of the morning lying beside the whimsical structure intended to adorn this Lord Timothy Dexter's premises, and the dignity forthwith departed from the teamster's labor, in my eyes. In my opinion, the sun was made to light worthier toil than this. I may add, that his employer has since run off, in debt to a good part of the town, and after passing through Chancery, has settled somewhere else, there to become once more a patron of the arts.

The aim of the laborer should be, not to get his living, to get "a good job," but to perform well a certain work; and, even in a pecuniary sense, it would be economy for a town to pay its laborers so well that they would not feel that they were working for low ends, as for a livelihood merely, but for scientific, or even moral ends. Do not hire a man who does your work for money, but him who does it for love of it.

It is remarkable that there are few men so well employed, so much to their minds, but that a little money or fame would commonly buy them off from their present pursuit. I see advertisements for *active*, young men, as if activity were the whole of a young man's capital. Yet I have been surprised when one has with confidence proposed to me, a grown man, to embark in some enterprise of his, as if I had absolutely nothing to do, my life having been a complete failure hitherto. What a doubtful compliment this is to pay me! As if he had met me half-way across the ocean beating up against the wind, but bound nowhere, and proposed to me to go along with him! If I did, what do you think the underwriters would say? No, no! I am not without employment at this stage of the voyage. To tell the truth, I saw an advertisement for able-bodied seamen, when I was a boy, sauntering in my native port, and as soon as I came of age I embarked.

The community has no bribe that will tempt a wise man. You may raise money enough to tunnel a mountain, but you cannot raise money enough to hire a man who is minding *his own* business. An efficient and valuable man does what he can, whether the community pay him for it or not. The inefficient offer their inefficiency to the highest bidder, and are forever expecting to be put into office. One would suppose that they were rarely disappointed.

Perhaps I am more than usually jealous with respect to my freedom. I feel that my connection with and obligation to society are still very slight and transient. Those slight labors which afford me a livelihood, and by which it is allowed that I am to some extent serviceable to my contemporaries, are as yet commonly a pleasure to me, and I am not often reminded that they are a necessity. So far I am successful. But I foresee, that, if my wants should be much increased, the labor required to supply them would become a drudgery. If I should sell both my forenoons and afternoons to society, as most men appear to do, I am sure that, for me, there would be nothing left worth living for. I trust that I shall never thus sell my birthright for a mess of pottage. I wish to suggest that a man may be very industrious, and yet not spend his time well. There is no more fatal blunderer than he who consumes the greater part of his life getting his living. All great enterprises are self-supporting. The poet for instance, must sustain his body by his poetry, as a steam planing-mill feeds its boilers with the shavings it makes. You must get your living by loving. But as it is said of the merchants, that ninety-seven in a hundred fail, so the life of men generally, tried by this standard, is a failure, and bankruptcy may be surely prophesied.

GETTING A LIVING.

It is remarkable that there is little or nothing to be remembered written on the subject of getting a living: how to make getting a living not merely honest and honorable, but altogether inviting and glorious; for if *getting* a living is not so, then living is not. One would think, from looking at literature, that this question had never disturbed a solitary individual's musings. Is it that men are too much disgusted with their experience to speak of it? The lesson of value which money teaches, which the Author of the Universe has taken so much pains to teach us, we are inclined to skip altogether. As for the means of living, it is wonderful how indifferent men of all classes are about it, even reformers, so called—whether they inherit, or earn, or steal it. I think that society has done nothing for us in this respect, or at least has undone what she has done. Cold and hunger seem more friendly to my nature than those methods which men have adopted and advise to ward them off.

The title *wise* is, for the most part, falsely applied. How can one be a wise man, if he does not know any better how to live than other men?—if he is only more cunning and intellectually subtle? Does Wisdom work in a tread-mill? or does she teach how to succeed *by her example?* Is there any such thing as wisdom not applied to life? Is she merely the miller who grinds the finest logic? It is pertinent to ask if Plato got his *living* in a better way or more successfully than his contemporaries, or did he succumb to the difficulties of life like other men? Did he seem to prevail over some of them merely by indifference, or by assuming grand airs? or find it easier to live, because his aunt remembered him in her will? The ways in which most men get their living, that is, live, are mere makeshifts, and a shirking of the real business of life,—chiefly because they do not know, but partly because they do not mean, any better.

THE first requirement for the happiness of a nation is that it should understand the function in this world of [these two great instruments the plough and the needle]: a happy nation may be defined as one in which the husband's hand is on the plow, and the housewife's on the needle; so in due time reaping its golden harvest, and shining in golden vesture: and an unhappy nation is one which, acknowledging no use of plough nor needle, will assuredly at last find its storehouse empty in the famine, and its breast naked to the cold.

Perhaps you think this is a mere truism, which I am wasting your time in repeating. I wish it were.

By far the greater part of the suffering and crime which exist at this moment in civilized Europe, arises simply from people not understanding this truism—not knowing that produce or wealth is eternally connected by the laws of heaven and earth with resolute labor; but hoping in some way to cheat or abrogate this everlasting law of life, and to feed where they have not furrowed, and be warm where they have not woven.

I repeat, nearly all our misery and crime result from this one misapprehension. The law of nature is, that a certain quantity of work is necessary to produce a certain quality of good, of any kind whatever. If you want knowledge, you must toil for it: if food, you must toil for it; and if pleasure, you must toil for it. But men do not acknowledge this law nor strive to evade it, hoping to get their knowledge, and food, and pleasure for nothing; and in this effort they either fail of getting them, and remain ignorant and miserable, or they obtain them by making other men work for their benefit; and then they are tyrants and robbers.—*Extract from Ruskin.*

Thomas Nast, the noted caricaturist of New-York, is by birth a Bavarian, and is only thirty-five years of age.

There are 40,000 lawyers in the United States, of whom 198 are in Congress.

Nine Presbyterian clergymen are already ordained from among Sioux Indian converts.

Enfant terrible (after contemplating visitor for some time): "Oh! Mr. Brown, let's have a game. We've got a whacking big sponge up stairs. I wish you'd sponge on pa now. It'd be such fun! He says you always do at the Club." Tableau!—*Galaxy.*

The following dialogue is said to have taken place in the entrance-way of St. James' Hall, London, between Rubinstein, where he was about to begin a concert, and an impassioned old lady:

"Oh, M. Rubinstein, I am so glad to see you! I have tried in vain to purchase a ticket. Have you a seat you could let me have?"

"Madam," said the great pianist, "there is but one seat at my disposal, and that you are welcome to, if you think fit to take it."

"Oh, yes! and a thousand thanks. Where is it?"

"At the piano," smilingly said Rubinstein.—*Exchange.*

SUMMARY OF NEWS.

HOME.

The political sky is still Hayesy, and threatens a storm.

The *Franklin* has arrived. She came into port the other day to the tune of "Wearing of the Tweed."

At last accounts the election canvass in South Carolina and Florida had reached a Court-eous stage.

Woodward proposes to turn State's evidence. Some prominent people in New-York would ward off such a thing if possible.

The tenth annual session of the National Grange of the Patrons of Husbandry began at the Palmer House, Chicago, November 15. The total membership of the Grange in the United States at the present time amounts to 550,000, and the order is represented to be in a flourishing condition.

A report that a reduction of twenty per cent. in the wages of the coal miners of Pennsylvania will be made by the various coal companies on the 1st of Dec., is creating considerable excitement among the laborers. Many of the miners are already in greatly reduced circumstances, and are at present without any organization to resist with success, such a reduction, but as an only resort the miners express themselves as determined to strike. It is thought by some that the reduction is a preconcerted plan of the coal companies to compel a strike, and thus advance the price of coal.

The war of the railroads about rates on through freight from the West to the sea-coast has come to an end by a compromise between the Pennsylvania and Baltimore and Ohio roads, and the New York Central. This compromise makes the through rates the same on all the railroads, and gives the Southern roads the advantage on local traffic which they claim in consequence of their shorter distance from the West.

Wm. M. Tweed is again safely housed in his former quarters in Ludlow-Street Jail. The *Franklin*, the United States Navy steamer, on which Mr. Tweed was conveyed from Vigo, Spain, arrived at New-York harbor on the 23d inst. The United States Gun-Boat Catalpa, with District Attorney Bliss, Sheriff Connor, with other officials met the *Franklin* in the bay, and after the necessary papers were signed, Mr. Tweed was delivered to the Sheriff. Mr. Tweed is very much reduced in flesh, owing to the hardships he has been subjected to in his attempt to escape; he is not in good health and is very dejected and downcast. It is not yet known what course will be taken by his lawyers in the case, as there are three suits for damages, and sixteen indictments already pending against him.

The hostile Indians under Sitting Bull are hard pressed by the United States' troops commanded by General Miles. The camp of Sitting Bull's forces was attacked, and the entire camp, with several ponies, were captured. Before the attack Gen. Miles had an interview with Sitting Bull, the latter coming to the Government camp under protection of a flag-of-truce. Sitting Bull refused to surrender unless he and his people were allowed to retain their arms and ponies, but as Gen. Miles informed him that the same terms which were granted the other hostile tribes were the only terms on which his surrender would be accepted, Sitting Bull returned, and is now closely followed by Gen. Miles' troops.

Ex-Chief-Justice Iglesias has taken possession of Leon, in the State of Guanayuato, Mexico, and proclaimed himself Provisional President of the Republic, in opposition to Lerdo de Tejada, the President recently elected. He takes this position on the ground that as he was president of the Supreme Court of Justice, which office makes him Vice-President of the Republic, and the Presidency becoming vacant by the death of Juares, he was the rightful Provincial President, and the election of Lerdo by the Mexican Congress last October was void. Iglesias has appointed his Cabinet, Ministers of War, Foreign Relations, etc. Guanayuato is the only State that has approved of the movement led by Iglesias, and Lerdo de Tejada is tendered support from all parts of the Republic.

The state of the political canvass in the three States of Florida, Louisiana, and South Carolina, as far as the final decision of the result of the vote in those States is not yet settled. The Board of Canvassers in South Carolina have finished their work and issued certificates of election to the Hayes and Wheeler Electors, but the Supreme Court of the State declare their decision illegal, and have arrested the members on the charge of contempt of court, and they are now under bail. Judge Bond of the United States District Court has expressed his opinion that the action of the State Court is contrary to law, and the case is now in his hands. The Boards of Canvassers in Florida and Louisiana are still at work on the returns from the different districts of those States.

FOREIGN.

The Sultan of Turkey has decreed that the slave trade throughout the Ottoman Empire shall be entirely abolished.

Dr. Schliemann who is making excavations at Mycena on the supposed site of the tombs of Cassandra and Agamemnon, has discovered a large amount of gold and silver plate and jewelry. These were found in a number of large underground rooms or tombs.

The apple crop has failed in England; and also in Jersey and Guernsey, places from which England has usually obtained a supply, whenever her own harvest has failed. This failure has greatly increased the shipment of apples to Europe from the United States. Some firms are exporting at the rate of 15,000 barrels per week, the greater part going to England.

The Vice-Minister of Public Education of Japan, F. Tanaka, has been in the United States during the Centennial Exhibition, for the purpose of studying the educational systems of the country. He has chosen one of the schools of Boston as a model city school, and on his return to Japan will organize a like institution in the capital.

The aspect for peace or war in the East is little changed from last week. The representatives to attend the conference of the Great Powers are gathering at Constantinople, and hopes of a peaceful settlement of the dispute are reported from Europe. Still the preparations for war continue in Turkey and Russia. The barracks of Belgrade are repaired and will be garrisoned by 30,000 Russians. Gen. Semeke has succeeded Gen. Tchernayeff in command of the Servian forces. The Russian Government is massing troops on the frontier, and has placed obstructions to navigation at the mouth of the river Dnieper and in the Straits of Kertch, and also in the harbors of Sevastopol and Odessa.

THERE is a family moving into the house next door; we can hear through our blinds the carriers of the furniture move along the walk All the talking we hear is done by one voice. It is the man of the house, and he has got a little son. We need not to look out of the window for confirmation of this impression. His words establish it as clearly as the eyes could witness, and we know just what is being done out there as well as if we stood in the very midst of it. Every time he speaks we dot it down on an extra sheet of paper, and so far he has made the following utterances:

Put that whip down.

Get out of the way.

Don't climb up there.

Take your shoes off that bedstead.

Shall I speak to you again?

Do you want to break those things?

Come out of that.

Go away from that horse; do you want to be kicked?

Do you hear me, or shall I speak again?

Hey there! what did I tell you about that horse?

Now you sit still there, and don't you dare to move an inch.—*Danbury News.*

SOCIALISTIC NOTICES.

The Publishers of the AMERICAN SOCIALIST *will print as advertisements any respectably-worded notices of Communities, Coöperative Societies, or new Socialistic ventures, with the distinct understanding that they do not thereby assume any responsibility as endorsing the character, moral or financial, of such organizations. The rate for these notices is one cent for each word, each insertion, cash in advance.*

CORRESPONDENCE is invited with those upon whom the Divine afflatus has fallen to enable them to accept the doctrine of Salvation from Sin and live out the principles of the Oneida Community.

As soon as two families are found, who can join the advertisers on this plane, thirty acres of land, on which are two dwelling-houses, will be given as a nucleus for a Communal Home, and deeded to trustees for that purpose forever. Those desiring it may have the pamphlet "Salvation from Sin" mailed free.

Address, T. and E. A., care of L. W. Worden,
Ancora, New Jersey.

Advertisements.

PROTECT YOUR BUILDINGS.

Which may be done with one-fourth the usual expense, by using our

PATENT SLATE PAINT

(Fifteen Years Established.)

MIXED READY FOR USE.

Fire-Proof, Water-Proof, Durable, Economical, and Ornamental.

A roof may be covered with a very cheap shingle, and by application of this slate be made to last from 20 to 25 years. Old roofs can be patched and coated, looking much better and lasting longer than new shingles without the slate, for

One-Third the Cost of Re-shingling.

The expense of slating new shingles is only about the cost of simply laying them. The paint is FIRE-PROOF against sparks or flying embers, as may be easily tested by any one.

IT STOPS EVERY LEAK,

and for tin or iron has no equal, as it expands by heat, contracts by cold, and NEVER CRACKS nor scales. Roofs covered with Tar Sheathing Felt can be made water-tight at a small expense, and preserved for many years.

This Slate Paint is

EXTREMELY CHEAP.

Two gallons will cover a hundred square feet of shingle roof, while on tin, iron, felt, matched boards, or any smooth surface, from two quarts to one gallon are required to 100 square feet of surface, and although the paint has a heavy body it is easily applied with a brush.

No Tar is used in this Composition,

therefore, it neither cracks in Winter, nor runs in Summer.

On decayed shingles, it fills up the holes and pores, and gives a new substantial roof that will last for years. CURLED OR WARPED shingles it brings to their places, and keeps them there. It fills up all holes in felt roofs, stops the leaks—and although a slow dryer, rain does not affect it a few hours after applying. As nearly all paints that are black contain TAR, be sure you obtain our genuine article, which (for shingle roofs) is

CHOCOLATE COLOR,

when first applied, changing in about a month to a uniform slate color, and is, to all intents and purposes SLATE. On

TIN ROOFS

our red color is usually prefered, as one coat is equal to five of any ordinary paint. For

BRICK WALLS

Our BRIGHT RED is the only reliable Slate Paint ever introduced that will effectually prevent dampness from penetrating and discoloring the plaster.

These paints are also largely used on out-houses and fences, or as a priming coat on fine buildings.

Our only colors are CHOCOLATE, RED, BRIGHT RED, and ORANGE.

NEW YORK CASH PRICE LIST.

1	Gallon, can and box		$1 50
2	"	"	2 35
5	"	"	5 50
10	"	keg	9 50
20	"	half barrel	16 00
40	"	one barrel	30 00
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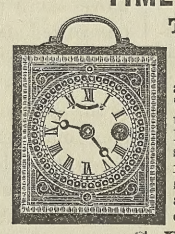

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